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Review.

CHRISTIANITY A DISTINCT RELIGION: *A Sermon preached at the Dedication of the Church in Hanover-street, Boston, March 1st, 1826: By M. Stuart, Associate Professor of Sacred Literatare in the Theological Seminary at Andover.* (CONTINUED.)

In the portion of the discourse which we have already noticed, it was shewn that the promise contained in the text—"Wherever two or three are gathered together," &c. may be extended to the followers of Christ in all ages of the world, as often as they comply with the terms of it; it was shown that to meet in the name of Christ, implies an acknowledgment of the peculiar doctrines, and a performance of the peculiar duties of Christianity; and on enquiring into the nature of these peculiar doctrines and duties, it was shewn in the first place, that the doctrine of the atonement lies at the foundation of the Christian system, and distinguishes it from Theism, Judaism, Islamism, and every other species of religion; and we may add—from Unitarianism, as a matter of course.

As a second grand characteristic of Christianity, the author mentions *supreme love to Christ*—a virtue which, to say the least, has no place in the system of Unitarianism:—

The true disciples of Christ will not only love him, but love him supremely, in comparison with every created being and object. So the Saviour himself demands. "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."* Peter felt the flame of such love glowing in his bosom, when he wrote thus to the Jews in their dispersion, respecting Christ: "Whom having not seen, ye love; in whom, though ye now see him not; yet believing, ye rejoice with joy unspeakable and full of glory;"† and again, "Unto you who believe, he is precious."‡ John also has told us, that "whoever believeth that Jesus is the Christ, is born of God;" and that "every one who loveth him that begat," viz. the Father, "loveth him also that is begotten of him," viz. the Son.§

From Paul we might expect the same testimony, drawn in glowing colours; and we are not disappointed. To the Ephesians he says, "Grace be with all them that love the Lord Jesus Christ, in sincerity."‖ The Colossians he exhorts "to seek those things which are above, where Christ sitteth at the right hand of God," and goes on to say, that their "life is hid with Christ in God;" and that "when Christ, who is their life, shall appear, they also shall appear with him in glory."¶ He tells the Philippians, that "he was in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."** To the Corinthians he declares, that "the love of Christ constrains him," viz. to labour and suffer, "because he thus judged, that if one died for all, then were all dead."†† And in closing his first epistle to them, such a sense had the apostle of obligation to love the Saviour, that he declares, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha, i. e. accursed when the Lord shall come to judgment."‡‡

If you say, "All good men, all prophets and apostles, are to be loved and reverenced;" I concede it cheerfully. But the distinction between the love due to Christ and to them, is, that the former is supreme. No created being or thing can come at all in competition with him.

"But are we to love the Son rather than the Father? Or more than we love the Father?" I answer, we are to love "the Father in him, and him in the Father."§§ The Father has no jealousy in respect to any degree of love which we may bear to the Son. He himself has proclaimed him to us, as "his beloved and only Son, in whom he is well pleased."‖‖

This argument, alone, is irresistible. It is certain that Christ claims and receives of all his true followers, the homage of supreme affection. They love him equally with the Father, and more than themselves and all other objects in the universe. Christ, therefore, must be worthy of this love, and of course must be something more than human or super-angelic, in his character.

The third leading characteristic of Christianity, as drawn from the New Testament, is, that the Saviour is made the homage of *religious worship*. If this is indeed so, then there can no longer be any question as to the existence of his divine nature. Renouncing creeds and confessions, as having nothing to do with this argument, the preacher goes directly to the Bible:—

I observe, then, that the primitive disciples did render to the Saviour *religious homage*. They made him the object of religious invocation. When the apostles were assembled at Jerusalem, for the first time after the Saviour's ascension to heaven, and were proceeding to elect another apostle in the room of Judas the traitor, they made invocation to the Saviour, and said, "Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen."* The time, the manner, the object of this prayer, and the appellation given to him who was addressed, all concur to shew that the Saviour is here meant. Stephen, the expiring martyr, who was filled with the Holy Ghost, and on whom the very visions of God were opening, with his last breath invoked the Saviour, and said, "Lord Jesus, receive my spirit."† Ananias, when bid by Christ to go and comfort the persecuting Saul, who had been subdued by the power of the Saviour, says, "I have heard how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priest, to bind all that invoke thy name.‡ When the Christians in Judea heard of Saul's conversion, they said with amazement, "Is not this he, who destroyed them which invoked this name," i. e. the name of Christ, "in Jerusalem?"§ In both these cases, "they who invoke the name of Christ," i. e. call upon him in prayer, is familiarly used as a mere periphrasis for *Christians;* implying, of course, that they who were the disciples of Christ, *habitually* invoked his name. Paul, in giving an account before the Jews, of his conversion, relates, that Ananias came to him and said, "Arise, and be baptised, and and wash away thy sins, invoking the name of the Lord;"‖ where the word *Lord* evidently means Christ. Paul, in his epistle to the Romans, says, "Whosoever shall call upon the name of the Lord, shall be saved;"¶ where the context clearly shews that Christ is meant. The same apostle, in addressing the Corinthians at the commencement of his epistle to them, says, "Unto the church of God at Corinth . . . . with all that in every place invoke the name of the Lord Jesus,"** i. e. all Christians; naming them just as we have seen Ananias did, by mentioning that distinguishing act of their religion, viz. invocation upon Jesus, which separated them from all others. The same Paul, when he had a thorn in the flesh, the messenger of Satan to buffet him, "besought the Lord thrice, that it might depart from him."†† Here the context makes it quite certain, that by the *Lord*, Christ is meant. The same writer again points out Christians, in his first epistle to Timothy, by using the phrase, "they that call upon the Lord," as descriptive of them.‡‡

Moreover the holy apostle, who in the visions of God saw heaven opened, tells us that "the four living creatures, and four and twenty elders fell down before the Lamb, having every one of them harps, & golden vials full of odours."§§ But what are these odours, which the leaders of the heavenly choir present, in the posture of humble adoration, to the Lamb? The writer has told us, "they are the prayers of the saints," i. e. of the church on earth. Here then it is made certain, that the lamb is the object of invocation by the saints on earth, and of religious adoration by the host of heaven above.

Paul does not scruple to direct the same expression of homage and praise to the Saviour, as to God the Father. At the close of his epistle to the Hebrews he says, "Jesus Christ, to whom be glory for ever and ever, Amen."‖‖ Peter says the same thing:—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and for ever, Amen."¶¶

In heaven they do the same. Says the holy apostle who enjoyed the visions of God, "Every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying—Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."*** Here, brethren, is that "Lamb of God who has taken away the sins of the world," on the throne of the universe; here he is represented as worshiped by all heaven, in the same manner as He is, who sitteth with him on the throne.

And why should not this be so, if the same apostle who relates this, is worthy of credit in his other declarations? He has said, that "in the beginning was the Word, and the Word was with God, and the Word was God."††† He has told us "that all things were made by him," and that "without him was nothing made, which was made."‡‡‡ He has said of the Son of God, "this is the true God, and eternal life."§§§ Neither the grammatical construction, nor idiom of the writer, allows us to refer this last declaration to any other than the Saviour.

Paul also has given us sufficient reason to regard the Saviour as the object of our worship. He has declared him to be "God over all, blessed for ever."‖‖‖ He has affirmed of him, that "in the beginning, he laid the foundation of the earth; that the heavens are the work of his hands;" . . . . and that while "they all shall perish, he is the same, and his years shall not fail."* He has said that by him "all things were created that are in heaven, and that are in earth, visible & invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him."† In writing to Titus, the same apostle has described the gospel as teaching us to "look for the blessed hope, and glorious appearing of the great God, even our Saviour Jesus Christ;"‡ for so, I cannot doubt, the original ought to be translated.

Are any inclined now to ask the question, *How* can all this be true? My answer is, that *facts* themselves are all that it concerns us to know. The *manner* in which things can be, is not important to us; and is indeed unknown, even in respect to the most common phenomena of nature. *Facts* I have now given you, on the authority of the divine word. If you ask, *How* could Christ be God and man? I answer with Paul, "God was in Christ, reconciling the world to himself:"§ "God was manifest in the flesh;"‖ for after all the controversy about the genuineness of this text, it seems quite evident to me that it must be acknowledged, according to the rules of criticism. Nor is what Paul asserts, any more than John has told us, when he says that "the Word was God,"¶ and then declares that "the Word was made flesh, and dwelt among us."**—The same apostle too has told us of assertions which the Saviour himself made, that amount to the same thing. "Whoever," said Jesus to Philip when he had asked to see the Father, "whoever hath seen me, hath seen the Father."†† And again, "I am in the Father, and the Father in me."‡‡

This is enough for the humble Christian, who receives the Scriptures as the word of God, and the only rule of his faith and practice. You, my brethren, who are to meet here in the Saviour's name, will, I trust, call upon that name. You will worship the Father in him, and him in the Father. The manner in which natures human and divine are united in the person of the Saviour, you need not inquire after; you ought not to do it; for you can find no precedent for so doing, in the book of God. The *fact* is all you need to know; and the fact you ought as Christians to believe, and you must believe, if you pay implicit deference to the authority of the Bible.

*Heb. 1: 10—12. ¶1 John 1: 1.
†Col. 1: 16. **John 1: 14.
‡Tit. 2: 13. ††John 14: 8, 9.
§2 Cor. 5: 19. ‡‡John 14: 11.
‖1 Tim. 3: 16.

*Acts 1: 24. §§Rev. 5: 8.
†Acts 7: 59. ‖‖‖Heb. 13: 21.
‡Acts 9: 13, 14. ¶¶2 Pet. 3: 18.
§Acts 9: 21. ***Rev. 5: 13.
‖Acts 22: 16. †††John 1: 1.
¶Rom. 10: 13. ‡‡‡John 1: 3.
**1 Cor. 1: 2. §§§1 John 5: 20.
††2 Cor. 12: 8. ‖‖‖‖Rom. 9: 5.
‡‡2 Tim. 2: 22.

*Luke 14: 26. **Phil. 1: 23.
†1 Pet. 1: 8. ††2 Cor. 5: 14.
‡2 Pet. 2: 7. ‡‡1 Cor. 16: 22.
§1 John 5: 1. §§John 14: 11.
‖Eph. 6: 24. ‖‖‖Luke 3: 22. Mat. 3: 17.
¶Col. 3: 1—4.

For the Western Recorder.

CIRCULAR,

Addressed by the Managers of the Madison County Sunday School Union to their auxiliaries, and to the inhabitants of the county in general, on the importance of Sunday Schools, and recommending the adoption of a plan for the management of town libraries, which has been pursued with much success, in the town of Smithfield, in this county.

No institution in the whole system of means appears of more radical importance, in the formation of moral and christian character, than that of Sabbath Schools. It is adapted to the exigencies of the human mind, in its entrance upon this preparatory state of existence, and presents from the scriptures, the only correctives of moral disorders, and furnishes the most seasonable motives to a life of godliness. Most other benevolent institutions aim at the reformation of a sinful life; but this is intended to forestal the indulgence of depraved propensities, and present barriers to the commission of crimes.

As far as examples and precepts have influence in giving direction to thought, and tone to feeling, Sabbath Schools must stand foremost, among those institutions which are intended for the early culture of the mind.

The rise and progress of this institution in the Christian world, may be distinctly traced to that influence of the Holy Spirit, on which the success of the gospel every where depends. Parental obligation, to bring up children in the nurture and admonition of the Lord, is enforced by the same spirit which leads into all truth.

Amidst the triumphs of the cross, God is raising up a generation for himself, and is shedding upon its infancy the dawnings of millenial glory. *Many Sabbath Schools are already in advance of most of the churches, in the knowledge of the sacred scriptures.*—It is not uncommon for Sabbath School children to repeat more of the word of God, and to answer more questions regarding the principal facts on which the Christian system is formed, than many aged disciples can do. Children generally manifest a desire to engage in the study of the scriptures, and a facility in acquiring them, which indicate the approving agency of the divine spirit. God is also bringing the subject home to the consciences of his people, and causing many to regard it as radical to the best interests of the rising generation.

The Western Sunday School Union was formed in September, 1825; and already has it eleven auxiliary county societies in successful operation, containing about 12,000 children. These counties, it is presumed, contain not less than 70,000 children who need to be taught "the first principles of the oracles of God." There are not less than 200,000 children in the state, who have imperious claims on the guides and guardians of their youth, "for instruction in righteousness," that they "may know in this their day, the things which belong to their peace." God has rendered their condition eligible to these privileges, and made those entrusted with their education, accountable for their failure of knowing "the holy scriptures from their youth."

The organization of common schools furnishes peculiar facilities for imparting to children, without exception, the knowledge of the word of God. Let every district school constitute a Sabbath School, which shall meet at a suitable hour on the Sabbath, in its own district, and with the utmost convenience all may be embodied, and share equally in the benefits of this institution.—The fountain and the channel are already open to convey to them, in the morning of life, the rich treasures of the word, "without money and without price."

In the promotion of all other means of benevolence, toil and treasure must be employed; but this imposes no burden; it demands little money; it requires no time but what would otherwise be useless.

The leisure hours of children, during the week, are abundantly sufficient for them to acquire their lessons for the Sabbath. No expense is incurred for instruction, and no services are interrupted, in the avocations of life, to enable teachers and scholars to perform their respective duties in this connexion.

The success God has given to this institution; the facilities afforded for rendering it commensurate with the necessities of all within its limits; its adaptation to the best interests of this life, and of the life which is to come; are so many motives to perseverance.

The Madison County Union was formed last May. The various advantages resulting from such unions were presented to the public in a former circular. One object of importance, it will be recollected, is the opportunity it affords, to purchase books at reduced prices, from the Western Sunday School Union. In all well organized Sunday Schools, it is now considered indispensable to have a library of well selected books. That all the towns in the county may be supplied, it is necessary that the county depository should at all times contain books to the amount of 2 or 300 dollars; and for this purpose a fund should be immediately raised. If the towns would furnish their proportion of this sum, they would soon be remunerated, by the facilities afforded in purchasing books, and the difference in the price of the publications; and there would always be a permanent fund which would never be reduced, because the books would always be sold exactly at the cost in obtaining them from Utica, at the price they sell to county unions, without the least additional expense; every service in relation to this business, being performed by the managers gratuitously.—This sum would enable the Librarian and Treasurer to keep the assortment as complete as at the Philadelphia depository; because as soon as sales should be made, more books would be purchased to supply the deficiency.

In Chenango county, although their union was formed subsequently to ours, they have established a depository, and raised sufficient to purchase nearly 200 dollars worth of books.

According to a resolution passed at the yearly meeting of the Madison Union, none but town unions can become auxiliary to the county union. Many advantages are expected to result from such an arrangement. Each town can unite and establish a district school in every school district, or as many as convenient; (a union can be formed without regard to the number of schools.) By forwrading their constitution, list of officers, and paying $1, towns can become auxiliary; they can establish a library on the plan hereafter mentioned, and much jealousy and prejudice may be done away by such associations. In Smithfield, they have a school in every school district, making about 14, which are to be continued through the winter; and a few days since, 10 of these schools assembled in the village of Peterboro', for public examination. After the examination of scholars, the teachers were examined, and the whole was highly interesting. Four town unions have been formed already, and others have it in contemplation. It is hoped that all the other towns will take early measures for the formation of such societies, from which they may expect important consequences to result.

The managers recommend the following plan to their auxiliaries, for the management of town libraries:—

1st. Let the town society or town union choose a Librarian, and furnish him with a book-case, having, at least, as many apartments in it as there are common school districts in the town, and these apartments numbered 1, 2, 3, &c.

2d. Let the Librarian take all the books belonging to the said town union, number them, and divide them into as many parcels as there are Sabbath Schools in the town. Let these parcels be equal to one another in the number, as also, the value of the books. He will then put a parcel in apartment No. 1, and another in apartment No. 2; and so on to the last of his parcels—first entering on his records the numbers of the books he has put into each apartment. The town Librarian will then give the Librarians of all the schools comprised within the town union, free access to these apartments, viz: The Librarian of school No. 1, is to have the entire control of the books in apartment No. 1; and the Librarian of school No. 2, is to have the entire control of the books in apartment No. 2; but those school Librarians are required to return into their respective apartments, at the expiration of every four months, the books belonging to the said apartments; and so often the town Librarian is to change or shift the books from one apartment to another, and in such a manner, that each apartment may receive successively the parcels in all the other apartments. In a town having 12 schools, this system would, of course, furnish each school with a change or variety of books for four years; and besides the simplicity and efficiency that characterise it, the argument of economy comes up strongly in its favor.

3d. The committee proceed to the remaining parts of their plan. Each school Librarian will furnish himself with a box to contain his parcel of books, or that portion of the town library falling to his school.—He will attend the school with his books, and a roll, of which the following is an approved model:—

Names of Teachers.	*September.* 3	10	17	24	*October.*
Mr. Brown					
Mr. Jones	19 67 136 481				
Mrs. Hunt					
Mrs. White			34 250 312 662		

The Librarian will then distribute his books in the following manner. He will call on the teachers one after another, to select from his library, as many books as there are children present in their respective classes; and he will enter the number each teacher so selects, in the proper column of his roll; as, for instance, in the above model or table, where "Mr. Jones" selects, on the 3d day of September, books numbered 19, 67, 136, 481; and where "Mrs. White" selects, on the 17th September, books numbered 34, 250, 312, 662.—These books, so selected, the teachers are required to return next Sabbath to the Librarian; and as they are returned, he obliterates the entry—i. e. simply draws his pen across the returned number; and after returning them, they are at liberty to select others as before. This system obviously devolves much less labor on the school Librarian, than though he were required to keep an account with every scholar, in the distribution of books; and it is no small consideration in its favor, that the teachers, who are intimately acquainted with the few individuals composing their classes, are much better qualified than the Librarian, to adapt the selection of books to the characters of these individuals.

The Managers would also recommend the following form of a Teacher's roll:—

MRS. HART'S ROLL.

Names of Scholars.	*September.* 3d.			10th.	17th.	24th.
	A.	B.	L.			
Lucy Thomas						
Jane Stevens						
Sarah Davis						

A. for Attendance.
B. – Behaviour.
L. – Lesson.

For early attendance, insert under A. against the pupil's name, E. For late attendance, insert L.

Under B. for good behaviour, insert G.; for bad, insert B.

If the lesson be perfectly recited, insert P. under L.; if imperfectly, insert I. If the scholar is absent, the columns will of course be left blank. In behalf of the Managers,

WM. DROWN, *Cor. Sec'ry.*

Hamilton, October, 1826.

THE GOSPEL.

The Gospel contains the only balm for suffering humanity. "Ask the dying Hindoo," says Eustace Carey, "how he expects it will be with him hereafter," he says, Who can tell? Is there a God, he says, Who can tell? As fate has written so it will be. The funeral pile is attended with the din of idol drums and shouts. There youths, for the first spectacle, perhaps, behold a dead and a living parent on the same pile, and multitudes dancing around as unconcerned as our rudest mob at a rustic festival."

HARVARD AND YALE:

Socinianism and Orthodoxy.

Thirty-eight students only enter Harvard College this year. This we believe to be the smallest class that has commenced their studies, for a number of years. The younger institutions we suspect are becoming successful rivals to the eldest.

At the commencement of Yale College, forty-two young gentlemen were admitted to the Freshman class, and about ten to the higher classes. A large accession to this number may be expected at the commencement of the next term. The moral character of the college was never higher.

Boston Palladium.

From the National Philanthropist.

INTEMPERANCE.

Mr. Editor—If your readers will take occation to count up the number of habitual drunkards in the towns with which they are particularly acquainted, they will doubtless be surprised at the result of their calculations. No one knows what a deep and dreadful hold intemperance has obtained till he has examined for himself. In the course of this year, I made something of an accurate estimate of the number of habitually intemperate in two towns of New-England, containing about 1,200 inhabitants. In one the amount was thirty-five, and in the other forty. This includes those only who are decidedly intemperate, or who have mostly lost their chararacter in society, and not those who occasionally labour under suspicion. The towns to which I allude, are as moral in this respect as towns in general; but calling the average number of drunkards at thirty for every 1,200 inhabitants, we shall then have in New-England *thirty-seven thousand five hundred drunkards*. These persons are husbands, fathers, brothers, and children. We may safely suppose that their conduct has carried unutterable distress into several thousands of families, and wrung with anguish several tens of thousands of individuals. Their own characters are ruined for life, and a great majority of them must, in all probability, feel the effect of their folly and guilt throughout eternity. Besides, there is an untold number, who are *beginning* to follow; who are sipping the fatal cup; who call themselves temperate drinkers, but who are launching on that fiery flood which has engulphed millions. Reader, have you any sympathy for distress, do you care aught for the glory of your country, have you a child who is in danger of drinking a deadly poison, does your heart beat with indignation when your Redeemer's name is insulted? Lift up then your warning voice against this devouring evil; abstain entirely and for ever yourself from all communication with it.

Intemperance.—A meeting of the citizens was held in Providence, R. I. on the 18th inst. to consider the expediency of adopting some measures to prevent the increase of intemperance and Sabbath breaking. At a subsequent meeting, held according to adjournment, a memorial on the subject was reported snd signed by all present. It was resolved to aid and support all legal measures which then existed and which might be adopted to suppress these evils.

Religious Intelligence.

WASTE PLACES.

The subjoined letter, though evidently written in great haste, under the influence of feeling, and without any reference to the public eye, is so important in its *general features*, that we assign it, without hesitation, a conspicuous place in our colums. It was addressed, as a correspondent informs us, by "one of our Evangelists," to the "Society of Inquiry at Hamilton College." It presents on the one hand, a sad picture of the moral desolations which are thickly scattered through the country; and on the other hand, cheering tokens of success, attending the self-denying labours of those who have gone forth in the strength of the Lord as labourers among the wastes of Zion. When will the churches awake to the importance of HOME MISSIONS? Blessings are literally showered down upon every effort put forth in their behalf; and yet a spirit of entire slothfulness continues to pervade the churches:—

"I came to this place from ——, about seven weeks since; had previously been down three or four times and attended meeting. Found that a Presbyterian church, of about fifty members, had been formed twenty years ago; had at one time been highly prosperous, and enjoyed the stated ordinances; but through a diversity of calamities, it had become broken, rent and dispersed. All that passed by, wagged their heads at her; and her enemies made her a derision. Several of the principal men of the church, having despaired utterly of better days, had sold their farms and removed to other towns, for no other reason than to enjoy the ordinances of the gospel; and others that remained, were deliberating, whether it might not be best to disorganize both church and society, and scatter to the churches in adjoining towns. At the time I came here to be stationary, there had begun to be some waking up, among God's people, as might be expected from the work that had been going on at ——. But no one had obtained hope. We commenced a course of visiting, and established meetings every night, immediately. No sooner did Christians begin to work and pray, than God also began to work. But when we come to search out the abodes of sinners—O, what desolations, what abominations! Whole families in ignorance and sin, had scarcely known that they have the breath of immortality, or that they were in danger of going down to death. Never had there been a revival in this place; never had the people been visited; and never had they been warned to flee from the wrath to come. But scarcely a visit was now without effect. Two or three were brought out the first week; and the anxious were increasing. Much excitement spread itself, and the wicked mustered their hosts of opposition. They crawled out from their hiding places on every side, and belched forth their blasphemies against God and his cause. The little church stood trembling, and with difficulty could they be kept to their post. I did not fear, so long as Christians prayed; yet well nigh had the enemy of souls gotten his foot upon their necks; but God interfered. He laid his hand heavily upon one of the prineipal men, who had been a confirmed infidel, and brought him prostrate at the feet of Jesus of Nazareth. He was a man of information and influence, and came over at once on the Lord's side. He gave in public an account of his wicked life, of his conviction and his hope. This seemed a signal for the crush of Satan's cause. A Goliah had fallen, and the uncircumcised were put to flight. This converted infidel has been my fellow labourer ever since, and his prayers and warnings make the wicked tremble.—The revival has received a mighty impulse, and to the number of 60 or 70 are now indulging hope. Nearly all the men who have been subjects, had been profane swearers; but now, with scarcely an exception, they come forward and lead in our devotions, with a fervour and zeal which amazes the old professors, and puts to silence the mouth of gainsayers. We now hear little of opposition, except it be like the hiss of the snake, as he lies coiled in his den, or "the growl of the wolf behind the hedge."—Our meetings are held in the * * * * fitted up for the purpose, which accommodates about five or six hundred. The people are extremely ignorant, which is the source of endless labour and trial. From sectarian iufluence we are also constantly harrassed; and if it were in the power of earth and hell to stop a work of God, I should give up and abandon all to wreck and ruin. But "in the *name of our God* have we set up our banners;" and like Nehemiah, we will make our prayer unto our God.

"On such ground as this, we find nothing as we would have it; every obstacle is thrown in the way, and all you do is like making worlds out of chaos. But the only way is to lay hold with both hands in the part that is nearest—work with all our might, and do the best we can with the materials in our possession. It will never do to wait. We must take things as they are, and do duty daily; and where Christians work, God will work. The moral change he has already effected in this town, has astonished all who have beheld it. Infidelity itself, shuts her mouth, and her very silence declares that this is the work of God.

"We have now commenced a meeting at ——, west of this place. It is, I suppose, without a parallel for wickedness and infidelity, almost literally a * * * * *. It has long been noted as a strong hold of Deists and Universalists. I cannot find that there is more than three or four praying souls in the place, (a village I should say of two or three hundred inhabitants.) The infidelity professes to be of a high character.—Men of consequence, and who have read all the authors of France, stand forth as its open advocates. They seem greatly alarmed, utter many swelling words; and with their mouths full of deceit, and sneering and scoffing, they think to look into contempt the religion of the blessed Jesus. I preached to them last week, and this nearly at the hazard of my life, so far as *threats* could endanger it. I had a crowded assembly; and in the strength, and with the blessing of God, I hope to continue, and during the present week to visit them all in their dwellings, there having them face to face. God is able to pluck this prey from the mouth of the lion. They are extremely bitter, and seem prepared to do almost any thing; and whatever any one might do, the rest would support him in it. They seem combined together * * * *; but the Lord may yet save some of them. At any rate, we must do our duty.

"Farther, * * * miles, is another small and feeble Presbyterian church, about as large as the one at this place. A member of * * * * has been labouring there during the present vacation, and a revival is now going on. From that place to the centre of this town, a distance of —— miles, there is now a shaking and a noise, and bone is coming together to its bone. What will be done I know not. The whole strength of our order combined in all this territory, I doubt, would not be able to support a minister. We have to put up with every thing; and for trials and sacrifices we receive abuse from the world, and censure from many nominal Christians. I tremble when I think of the field's being abandoned; but should I remain here alone, under all the embarrassments which would crowd upon me, I should be unable to sustain the cause but a little while. I might indeed keep up the standard here; but so scattered as the people are, and with miserable accommodations for getting to meeting, in the bad season, little could be done. As it respects accommodations for study and a home, I tell you nearly all, when I say, I have scarcely where to lay my head. The people are poor, have large families & small houses, and the minister must pick his way among them as he can. Had not the call of duty seemed to be imperious, I should not have stayed here a week. We are not to "confer with flesh and blood," but ask—"Lord, what wilt *thou* have me to do?"

BOMBAY MISSION.

We have been favoured with a copy of a letter from Mr. Graves, of this mission, to his father, dated Bombay, 29th March, 1826. The following are extracts.—*Ver. Chron.*

The reason of our being at Bombay, rather than Mahim, is, that since Brother Frost's death in October last, there was no other family but ours in which it was convenient to have the boarding school. This is a school in which the children of European fathers are boarded in our family, and instructed in English, now, by sister Frost, who also lives with us. As the guardians afford a sufficient compensation, the mission was induced, when Brs. Nichols and Frost were living, to establish the school, partly as an assistance to the Board in supporting the mission, and partly as the means of benefiting the souls of the children, and through them promoting true religion in the country. But since we have had personal experience in the domestic management of the children, we are led to think it quite inexpedient, especially considering our feeble and greatly diminished number, to continue the establishment. And we have now appointed a time (June next) for its discontinuance. Besides the school, another reason for our coming to Bombay, was, that I might be nearer the press, to assist more conveniently in correcting proof sheets. Our Mahratta New Testament is now finished.—Whether I shall remain in Bombay any long time, if spared, is not certain. * *

When I had just finished the above sentence, and was about to say that Mr. Hall is the only ordained missionary besides myself, in Bombay, my dear wife, who was in the room, exclaimed—Mr. Hall is dead! News was brought in a note, which the young man (who attended him on a preaching tour) wrote from the place where our dear brother died. He had the cholera morbus, and was ill but eight hours. He died probably a hundred miles from us, on the continent. He was highly and justly esteemed by us, and we can scarcely admit the thought that he is gone: But he is, and we submit; knowing that we must shortly follow him, and that the labours which he was permitted to perform, were precious in the sight of our Saviour, to whom he has no doubt gone. He seemed for several years past particularly familiar in the contemplation of death. Mrs. Hall and their dear boys are probably now in America. May they be prepared for this distressing news.

I enjoy but poor health. I have but little flesh, and not great strength of lungs or of the body in general. What I must now do, is almost too much for me; and what must be neglected for want of labourers is overwhelming to consider. Rupert and Fairhaven have money enough: Have they no missionaries? If they have none, they should mourn for the fact, so long as the world so lies in wickedness and darkness. Do not the churches forget that one missionary is not a supply for millions, and do they not forget that we cannot continue, by reason of death? Not a sister has yet died from this mission, but *four* brethren rest from their labours. A. GRAVES.

EARNEST CALL FOR RELIGOUS INSTRUCTION IN HAWAII.

Rev. Mr. Goodrich writes to the Corresponding Secretary, under date of Nov. 11, 1825, at Byron's Bay, Hawaii, where he is stationed:—

"The state of things at this station is very interesting. The house of public worship will not contain half that assemble to hear the word of life. The chiefs have lately begun to build a new meeting-house of much larger dimensions. Schools are rapidly increasing in all the eastern half of this island; and all that seems to be wanting is books and teachers. I am unable to supply one twentieth part of the calls for books.—Some have already left the school, commenced by us about ten months since, and have gone on to teach others, and many other teachers are immediately wanted. I have taken eight or ten persons, from different lands, to educate, who finding their own food, are no expense to the mission. Most of them will soon be qualified to commence the business of instruction. A wide field of usefulness is open here on either hand. A population of nearly 40,000 souls have open ears to hear the Gospel. And must they be left to perish, with their hands uplifted to heaven, crying for some one to come and show them the way to eternal joy and peace? Must they be left to perish, because American Christians have exhausted their charities? Cannot the churches of my dear native land afford to send out one, to take part with me in this ministry of reconciliation? We do earnestly long to have some one associated with us, with whom we may take sweet counsel, and who may aid in proclaiming good news of salvation by Jesus Christ. We find it quite trying to be left alone, so far from all our brethren; and yet we cannot think of leaving our schools, and the crowded house of worship on the Sabbath. I hope that the time is not far distant, when the good people of America will feel able to support another labourer in the whitening field. Honorii I find to be a valuable assistant; he continues to do well.—*Missionary Herald.*

SCHOOLS AMONG THE CHOCTAWS.

The efforts for the mental and moral improvement of the Choctaw nation, by the establishment among them of schools for their children, seem to have been crowned with abundant success. The information occasionally received from the missionary station at Mayhew, is of a very gratifying character; fully answering the most sanguine expectations of its friends and supporters. The latest accounts from this mission are contained in letters from the Superintendent, the Rev. Mr. Kingsbury, and are given in the Western Luminary of the 22d ult. An examination of the scholars took place on the 11th July, & of which Mr. K. says, addressing some friends at Lexington, Ky. "I believe if our friends had been here, they would have seen no occasion to regret what they have done for this school."

The Richmond Visiter, in speaking of this examination, says, one of the little girls, a half breed, addressed, at the examination, her chief, the spectators and the mission family, in a speech that does credit both to her head and heart. She also addressed a letter to the Female Bible Society in Ceylon, India, in which she congratulates them on their reception of the blessings of civilization and Christianity from the same benevolent society. She informs them that the girls at Mayhew, anxious for the spread of the gospel in Ceylon, had formed a Bible Society, and by their exertions they had earned and collected $17 57 cts. which they had sent to the American Board of C. F. M. She informs them that the girls at Mayhew rejoice to learn through the Missionary Herald that some of them had an interest in the Lord Jesus Christ. She says, "None of us think much about our souls. I hope you all will pray for your friends at Mayhew, that they may be enabled to perform what they have begun in assisting you. Pray that we may have an interest in the Redeemer." She then gives her Ceylon friends a particular account of the manner in which the Mayhew schools are conducted.—*N. Y. Rel. Chron.*

BETHEL MEETING IN NEW-YORK.

The meeting on Thursday evening of last week, in the lecture room of the Mariners' church, was more then usually interesting. Probably there were not far from one hundred seamen present, besides a goodly number of others. There were several appropriate prayers and addresses made, which were listened to with solemnity, and it was felt by many that it is good thus to spend an hour in the exercise of prayer and praise. But what gave the meeting its peculiarly interesting character, was the prayer of a Swede towards the close of the meeting. There is in this city a man of that nation, who within a few years past, has become hopefully pious in our seamen's meetings. On this evening, the circumstance of a number of his countrymen from the Swedish ships now in this port, being present, he seemed to feel a peculiar desire, if possible, to do them some spiritual good; and mentioned that he felt a desire to pray; and that his countrymen might be equally benefited with others, he said he would pray in both languages. He then kneeled and commenced his prayer in English, for the diffusion of the Holy Ghost to fill the hearts of all present; that the love of God would bless the seamen's cause throughout the world, making ministers and seamen, among all the nations, active labourers in spreading his saving health throughout the nations of men. When he had occupied four or five minutes in this way, he changed into the Swedish language, and continued his prayer, with increased fervour, for about the same length of time. As soon as he commenced in the language of his own native country, a number of his countrymen responded, in a low tone of voice, with great regularity and solemnity, until he closed. This gave a peculiar solemnity both to the prayer and the meeting. Many of the Swedes present wept like children; and you may be assured, Mr. Editor, that Swedish eyes were not the only ones which poured forth tears in abundance. Many can testify that it was a sweet and solemn meeting, and we hope and trust that it will tell to account in the saint's coronation and Immanuel's glory.—*Rel. Chronicle.*

From the Recorder & Telegraph.

PERSEVERING PRAYER ANSWERED.

At a meeting of parents and children, recently, in Boston, a Clergyman from Canada, stated the following case, known to him, as an encouragement to perservering parental prayer:—

"A man in the western country moved into a new town, and took the first measures to establish religious meetings. The Lord blessed his exertions; a church was formed, of which he was chosen deacon, and a minister settled. His family grew up around him, but none of his children were converted, and he felt great anxiety lest *family prayer* should cease after he was removed. He lived to be upwards of seventy years old, and all this time, his constant prayer was, that God would have mercy on his children, and not suffer the lamp of piety to go out in his house. One of his sons moved into the family mansion, to take care of the old man, as his wife was dead. He still kept up family prayer as usual, never forgetting to pray for his son, that he might be converted, and take his place at the family altar. A revival commenced in the town, and the minister heard that there was something unusual at the old family mansion. He called to see them. In one room he beheld six or seven persons weeping, in deep distress for their sins, and the old man kneeled down in one corner, with his hands and eyes lifted up to heaven, crying to God for mercy on his children. The minister attempted to address them, but found every thing he could say was far *beneath* the subject. God was there, doing his own work; to this God he fell on his knees and prayed, and then left them. The result was, that the son and several of his children were converted; and the good old man could say with Simeon, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation."

Baptist Home Missionary Society, London, held its annual meeting June 20, 1826. From the report, it appears, that upwards of 100 laborious and useful missionaries have been employed by the Society in the last year; but that such was the depressed state of business, and the consequent embarrassments of the people, that the funds of the Society were depressed. Several hundred pounds would be necessary to discharge arrearages. One generous friend offered 20 guineas, to relieve the embarrassment, provided four others would give a like amount.—*Ch. Watch.*

Popery in France.—It is mentioned in a late English publication, that above 500 volumes, containing the works of the French philosophers, were recently burnt at Toulouse, in presence of a large assembly. This is said to have been done for the support of Popery, and by the recommendation of the Roman Catholic missionary priests in France; thus reviving an old device, to burn *all books* hostile to the Papal doctrine. This silly scheme of his satanic majesty to destroy the truth, will recoil on himself and his emissaries to their confusion; for the decree has gone forth, and cannot be reversed. *Babylon is fallen!*—ib.

Persecution in Switzerland, to the disgrace of that once enlightened country, still rages. One of the pastors in the Canton de Vaud, and several other persons, have been banshed for holding separate meetings for religious worship; and the Monthly Prayer Meeting at Bex is suppressed by the Police. One of the dominant party, M. Cheyssiere, published a scurrilous pamphlet against an Evangelical Minister, whose name was Bost. The latter published a reply, for which he was prosecuted, and fined about 90 dols. and costs. His friends, however, detesting religious oppression, and reverencing the rights of conscience, immediately raised the forfeiture by subscription, and paid the filthy gain of intolerance.—*ib.*

Rev. Eustace Carey & Dr. Marshman.—The London Baptist Magazine for August says, that the health of Mr. Carey is in so precarious a state, thas his medical advisers had forbidden his preaching or engaging in any public service for months to come. Dr. Marshman was to leave London for the continent the 5th of August. He would probably, it was said, return to London before winter.—*ib.*

The London Home Missionary Society, at their seventh annual meeting, May 16, collected nearly $800 for missionary purposes.—This Society has now forty Missionaries, who preach in nearly 300 villages, and have more than 20,000 hearers. They have also 3226 village children taught in their Sunday Schools. Twenty other ministers are likewise aiding in preaching the gospel in the villages.—*ib.*

Native Readers in British Hindostan.—The Rev. Mr. Mead, a Missionary of the London Missionary Society, is now stationed at Combooconum, anciently a splendid city, in Hindostan. He has under his direction several Native Readers, who record in the form of a journal, such leading circumstances as occur, whilst on their itinerating course in the surrounding country. These records they transmit to Mr. Mead, which gives him an opportunity of knowing what is effected by the Readers, and of advising them as to the best mode of instructing their degraded countrymen. It is their custom to pass from one village to another, with the holy scriptures in their hands, "mildly expostulating with both Pagans and Roman Catholics, on the folly and sin of idolatry; reasoning with them out of the Bible, as well as reading to them its sacred pages for their instruction and edification; exposing the sophistry of their arguments, and contrasting the cruel rites and other abominations of Paganism, with the merciful religion of Christ."

Rev. Mr. Cornelius.—A mutual ecclesiastical council met at Salem a few weeks since, in reference to the removal of Mr. Cornelius from the Tabernacle church and society. The Salem Observer states that they came to the following result:—"*Resolved*, That, in the judgment of this Council, it is the duty of the Rev. Mr. CORNELIUS to accept the appointment of Secretary of the American Education Society, on the condition that his pastoral relation to his church and people be continued. It is also recommended to the church and society to acquiesce in this arrangement."

Arrived in London, 7th July, Rev. Henry Nott, missionary, from the South Sea Islands. Mr. Nott was one of the first sent out by the London Missionary Society, in the ship *Duff*, 1796, and has not till now visited his native country. To him are the natives indebted for the Tahitian translation of various portions of the New Testament, printed in the islands, and extensively circulated and read by the people.

The Presbyterian church in the U. S. has 11 Synods; 1127 Ministers; 187 Licentiates; 205 Candidates; 1819 Churches; 127,492* Communicants.—Baptisms the past year, 12,850. Contributions to Theological Seminary, Education, &c. funds, $21,582. The total amount of funds in the hands of the General Assembly, is 116,204; most of which is exclusively applicable to the support of professors and students in Presbyterian Theological Seminaries.

* Another account says, 187,000.

From a correspondent in Fairhaven, Mas. intelligence has been received of an increasing attention to religion. Says a correspondent, "Things of a religious nature have worn a gloomy aspect in this place for some time past; but blessed be God, we begin to see better days; the attention of the people generally, seems to be awakened; a few have been converted; and a number more, we believe, are anxiously inquiring what they must do to be saved."—*Zion's (Methodist) Herald.*

Meeting of the American Board.—A collection in aid of missions was taken up, at which about $150 were obtained. There were about 100 ministers of the Presbyterian denomination present on the occasion.

American Tract Society at Boston, printed during the year ending May 29, 1826, 596,000 tracts. The whole number issued from the Society's Depository during the same period, is 738,470. The receipts into the treasury, accruing from tracts sold, donations, avails of Christian Almanack, and annual contributions, $6,335 05. The general depository has been removed from Andover to Boston, where the business of the Society will in future be transacted.

Baptist General Tract Society.—The Directors have stereotype plates for 12 tracts, making 120 pages. They are in want of funds for printing and distributing.

Dedication.—The new Reformed Dutch Church lately erected in the village of Athens, was dedicated to the service of Almighty God on the 19th ult. The Rev. Mr. Wyckoff delivered the sermon.

The Right Rev. Dr. Cheverus, formerly R. C. bishop of Boston, and lately of the see of Montauban, in France, has been ap-

pointed Archbishop of Bordeaux, one of the highest ecclesiastical dignities in the kingdom.

Sickness and Decease of Missionaries.—Of 16 missionaries sent out by the American Board, to establish or reinforce the mission at Bombay, 5 are dead, and 4 have returned home on account of ill health, occasioned by the climate; leaving only 7 in any way connected with the mission, one of whom at least is not now in India. Of 15 missionaries sent to the island of Ceylon, 5 are dead, and 10 still remain connected with the mission; and of 6 missionaries sent to Syria and the Holy Land, 2 are dead, while 4 remain connected with the mission.—*N. Y. Observer.*

Reinforcement of Missionaries.—Two valuable missionaries, Rev. Elnathan Gridley and Rev. Josiah Brewer, the latter recently a tutor in Yale College, have sailed, within a few days past, from Boston for the Holy Land; and the Rev. Cyrus Stone, and probably two other young clergymen, all of them well qualified for the work, are expected to sail, in the course of the ensuing month, to join the mission at Bombay.—*ib.*

Revivals.

With respect to the work of grace in this vicinity, we may remark, that, in some places, where the revival spirit continues, and much fervent prayer is still offered to the thone of mercy in behalf of sinners, there are but few instances of conversion at the present time, compared with what were witnessed a short period since. Why is this? The great Being who heareth prayer, is the same now as heretofore.—His ear is always open to the supplications of his people. He is as ready at this moment, to grant the Holy Spirit to them that ask him, as he ever has been. The promises are the same. The preciousness of the soul is undiminished. The prevailing efficacy of united fervent prayer has not ceased; and the number of those who have an interest at the throne of mercy, has been greatly augmented. The honour of God too, should seem to be equally concerned, now, as heretofore, in subduing the stout hearted, and putting his enemies to silence. Why then are there now witnessed in the places we are alluding to, comparatively, so few instances of conversion? This is a momentous question, and one that every Christian should put to himself with the deepest seriousness. One reason doubtless is, that sinners have become so hardened as to require a greater measure of the influences of the Spirit to subdue them.

Strangers visiting these places are affected somewhat as formerly; while those who have been constant residents, for the most part remain either unconvicted or unconverted from the error of their ways. This should seem to remind us of that kind of spirit mentioned in the scriptures, which could be cast out, only, through fasting and prayer. Greater earnestness, and deeper humility, and stronger faith, should seem necessary on their behalf. And do we now *witness* these things? When conversions were more frequent, Christians seemed in a measure prostrate in the dust. They were afraid of grieving away the spirit.—They were afraid to converse on worldly subjects; or even to spend their time in rejoicing over those who had obtained mercy. The burden of souls ready to perish was laid heavily upon them. They walked softly before God. They felt his awful presence, and trembled lest any should perish through their remissness or unbelief. And have all these appearances continued and even increased—and increased too, in proportion to the exigencies of the case? If they have not, then it is high time for deep humiliation as in the presence of God. It is high time that there should be great heart searching and abasement of soul before him.

REVIVALS IN VERMONT.

The Vermont Chronicle, in giving a cursory notice of the proceedings at the late General Convention of Congregational and Presbyterian ministers of that state, observes as follows:—

"The influence of divine truth was probably never before so deeply and extensively felt in this state, as it has been during the last year. About fifty of our congregations have been blessed with revivals of religion; many of them extensive and powerful, but some quite limited, both as to extent and continuance. The religious character of our two colleges, and of the important and flourishing towns in which they are situated, is improving. Bible Societies, Domestic and Foreign Missions, and Sabbath School and Bible-Class instruction, are receiving increasing attention, and, in a word, we cannot but hope, that, by the good providence and grace of God, the moral character of our state is becoming better."

Keene, N. Hampshire.—A correspondent informs us, that 13 persons were lately received into the Rev. Mr. Barstow's church, and that one other, who stood propounded, died on the Sabbath previous, and it was hoped joined the church triumphant. Seven other persons were propounded to the same church.—*Rel. Chron.*

Madison, N. Y.—At Madison, July 12, the Rev. P. Field was ordained to the work of an evangelist, with the expectation of continuing his labors with the church and people in that town. The sermon was preached by Rev. Samuel W. Brace, of Utica.

The day was pleasant, and the exercises interesting and impressive. The scene on the next Lord's day was one of peculiar interest. Forty-one persons presented themselves, to take upon them the solemn vows of God, in the presence of his people. One circumstance contributed very much to the solemnity of the scene. Twelve of the number now came forward, and kneeled down in the presence of the assembly, to receive the sacred seal of baptism.

A number more now stand propounded for admission into the church, and others will undoubtedly join themselves to the people of God. Since December last, God by his spirit has been moving upon his people in a still and impressive manner, and many of the youth have been seriously, and we trust savingly affected. No neighbourhood in that town has been left without some few mercy drops; and still comparatively few in any neighborhood have been savingly affected. Probably as many have united with the Baptist and Methodist churches, as with the Congregational.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA: TUESDAY, October 10, 1826.

Andover Theological Seminary.—It appears from the Recorder & Telegraph, that the annual examination of the Students at this Seminary, took place on Wednesday the 27th ult. Few particulars are as yet given, except what relate immediately to the order of exercises.

The Porter Rhetorical Society met Tuesday A. M. and the "Society for Inquiry" on the ensuing evening. The latter were addressed by Mr. David Green. The former were expecting an address from Prof. Fitch, of Yale College; but were disappointed.

On the morning of the examination, a number of the *Alumni* of the institution met in one of the lecture rooms, according to previous notice. After uniting in prayer, a committee was appointed for the purpose of taking into consideration the establishment of a similar meeting annually; and they were instructed to make their report on the next anniversary.

The order of exercises at the examination presents, under the head of *Sacred Literature*, the names of A. Bigelow, P. Couch, S. J. Tracy, S. H. Riddel, and G. E. Adams; under that of *Christian Theology*, the names of B. Sanford, E. Child, C. Perry,* J. Bates, C. Walker, and D. Green: under that of *Ecclesiastical History*, those of A. Cobb, A. B. Camp, A. Harris, J. Adams, and M. Pratt; and under that of *Sacred Rhetoric*, those of D. Crosby, T. Riggs, J. P. Tyler, E. Barnes, J. F. M'Ewen, G. C. Beckwith, and S. E. Jackson.

* *Absent on account of ill health.*

Newton Theological Institution.—This institution, founded by the Baptists about a year since, in Newton, nine miles west of Boston, held its first anniversary examination on the 14th ult. Owing to the recent opening of the seminary, there was no middle class, and the senior class consisted only of two members, who had spent their first and second years at Andover. The junior class was examined in Hebrew, Biblical Literature, &c.; and an essay was read by each member. The occasion was one of "deep interest, devout gratitude, and joyous anticipation." Rev. Henry J. Ripley, of Riceborough, Georgia, was appointed Professor of Biblical Literature and Pastoral Duties; and the Professor of Biblical Theology is expected to be 'on the ground,' by the opening of the next term, which takes place on the 27th inst. The prospects of the institution are flattering.

American Board.—The American Board of Commissioners for Foreign Missions, convened in Middletown, Connecticut, on the 14th ult. A sermon was delivered in the evening by Dr. Griffin, on the subject of foreign missions. On the following day, the report of the Board was read by the Secretary; after which the Board was addressd by Rev. Mr. Stewart, of the Sandwich islands. On the evening ensuing, a sermon was delivered by Rev. Dr. Spring, on the subject of the "authenticity of the scriptures, as proved by their internal evidence."

Dr. Griffin's sermon has been published in one of the numbers of the National Preacher; and the proceedings of the convention will of course be published at full length in the Missionary Herald.

Baptist Hudson River Association.—This Association held their anniversary at Albany, on the 2d and 3d of August last. Sermon by Elder Sommers. Whole number of individuals embraced in this association, 2174; number of churches, 16; ministers, 17; licentiates 4. Very few accessions have been made to the churches the year past. "It is a dark and gloomy day" with them.

The communication of Bartimeus, to-day, on the subject of *high toned Episcopacy*, is one of no common interest; but in introducing this his first number, we must leave the writer to speak for himself, trusting that his *great plainness* of speech will give no offence to any of the real friends of evangelical piety, in whatever denomination they may be found. No offence is intended; but the object is, to exhibit a brief plain and impartial outline of the thing described; and to draw no other than the most direct and legitimate inferences from its history & character. If the *truth* offends, neither the writer nor ourselves are to be considered as responsible for consequences. The time has come, when duty compels us to break silence respecting this matter.

Rev. Mr. Southworth.—We announced the death of Mr. S. a week or two since, in a postscript, added just after our paper had been prepared for the press. He died at his own house in Bridgewater, Oneida co. on the 17th ult. aged about fifty years.

Mr. S. was a native of Canajoharie, Montgomery co. He was born of poor parents; and his education for a time was greatly neglected. Possessing, however, an uncommonly vigorous mind, he so far overcame these obstacles, as to rise to a very respectable standing among his brethren in the ministry. His talents were of that practical kind, which fitted him for extensive usefulness. He was a man of sound sense, and his remarks were listened to with attention, in meetings for business or deliberation.

He became pious in early life, while almost destitute of the means of grace, so that his conversion was to be considered as an unusual display of sovereign mercy. In the early part of his ministry, he labored in the county of Otsego. For several years afterwards, he officiated as pastor of the congregational church in Bridgewater. After his dismissal from this charge, he laboured in Plainfield, an adjoining town, most of the time during the remainder of his life.—He had been blessed with a good constitution; and probably had entertained no particular presentiment respecting his dissolution. He lay down to rest as usual, in the bosom of his numerous family; when his spirit suddenly awoke in the visible presence of his divine Master—there to cease from his labours, and enter into the joy of his Lord.

Penny Contributions at Church.—We are pleased to see that one of the NewYork city papers, (Religious Chronicle), has the courage to come out against the practice of making penny contributions on the Sabbath. The solemnity of the place, compared with the smallness of the amount received, the secularity of its application, and the various general and personal inconveniences which ensue, has always induced us to wonder how such a practice could ever have gained footing in a Christian community. And yet, so very proper has been deemed this kind of *penurious* transaction, that, in some churches, we have often heard the jinking of pennies, as *accompaniments to addresses at the throne of grace!*

But setting aside all other considerations, we will venture to assert, that wherever the practice prevails for any length of time, it will be seen to *stint the general charities* of the people, instead of augmenting them; so that on the mere principle of secular economy, it ought to be for ever abandoned.

Mr. Wayland.—Rev. Francis Wayland, since his appointment to one of the professorships of Union College, has been unanimously elected President of Brown University.

Political.

Herkimer Convention.—At a state convention held at Herkimer on Tuesday last, 104 delegates from the several counties being present, William B. Rochester, Esq. of the county of Monroe, was nominated as a candidate for the office of Governor, and Nathaniel Pitcher, Esq. of the county of Washington, as a candidate for the office of Lieut. Governor, at the approaching election. On the ballot for a candidate for Governor, there were 103 votes for Mr. Rochester, and 1 for Smith Thompson. On the ballot for a candidate for Lieut. Governor, there were 93 votes for Mr. Pitcher, 3 for Stephen Allen, and 1 for Silas Wright.

Yellow Fever.—From a report made to the New-York board of health, by Dr. Harrison, health officer of that port, it appears that there have been five cases of yellow fever at the quarantine ground, and in the neighboring village of Tompkinsville, three of which terminated in death. The Statesman remarks, however, that a few insulated cases of yellow fever occur almost every summer at the quarantine ground, which create no alarm among the citizens of New-York, and occasion no fear of its being communicated to that city.

The young Turk.—It will be recollected by our readers, that a letter from Hamilton college was some weeks since published in the Recorder, giving an account of a young Turk who had visited that institution; and who, it was further stated, had passed through this village on his way to New-York, with the intention of returning immediately to his native country. It appears by the following extract of a letter from Homer, Cortland county, published in the last Baptist Register, that instead of returning home, he is now exploring this state, with a view of publishing his travels:—

"There was a young Turk in this village yesterday, the son of the bashaw of Damascus. He has received a good education, if we may judge from appearances; and though he speaks very little English, he both speaks and writes Asiatic Arabic with the greatest fluency and ease. His knowledge of oriental geography, I never saw excelled; and I saw in his conversation many proofs of his understanding history well, ancient and modern. He wrote from write to left, contrary to our method. He had occasion to mention Syracuse, and I asked him if he knew of any other Syracuse. "Sicily," said he, and when he arrived at the name of our town, he said, "Homer Grecian Meccos," (or poet.)—When some one named Utica, he responded, "dat in Africa;" and speaking of Ithaca, he spoke of Ithaca in Greece. After he had arranged the names of the principal villages between this and Buffalo, all in the Arabic character, he said, "Now I write of de Christiano, cursed Christiano!" He asked how great was the population of our village and town, and noted it. He said the *mufti* (priest) of Onondaga, Mr. ———, was a *bono* (or good) *mufti*, and so were the "Christiano" of that place "all *bono*;" but in Syracuse and in Homer, "Cursed Christiano! cursed Christiano!" said he, with great bitterness. I retorted, "Cursed Mahomet!" He turned suddenly about upon me, frowned terribly, raised his clenched hand, and put himself in a threatening posture; but suddenly checking himself, he shook his head menacingly, and turned again to his writing. When he got through, he read what he had written, put the scroll up, and said he would write more in Ithaca; and when he should come to Constantinople, ten moons hence, he would write a history of America. He disliked the "Anglaise;" but "Scotsmen *bono*." He frowned at the name of Wellington; but, said he, "Burke, Sheridan, *bono*." He knew Fisk and Parsons, the missionaries at Jerusalem. He came out as supercargo of a merchant vessel, was captured by pirates, escaped, and was finally picked up by an English vessel, and brought to our shores."

A squaw, of the Oneida tribe, charged with the murder of her husband, was last week tried at a court of oyer and terminer, held in this village, before Judge Williams, and acquitted.

Greece.—A Liverpool paper of the 2d Sept. says:—"No arrival direct from Greece, has been announced during the present week; nor has any well accredited intelligence, respecting the state of affairs in that country, been received from any other quarter. Reports indeed have been circulated in abundance, of the arrival of Lord Cochrane at Napoli, but they were alike anticipatory rumours of a probable and expected event, rather than authentic announcements of the fact itself. In the mean time the most unpleasant sensation has been produced, by the reported discovery of the inefficiency of the machinery, furnished for the equipment of the remainder of the steam-vessels, constructed for the service, under his Lordship's orders. We participate most fully in the chagrin and disappointment which such an occurrence must have caused, to every friend of freedom, and well-wisher to the cause of the Greeks."

A Turkish squadron of 22 sail has been detached from the Captain Pacha, who continues at his station near the Dardanelles. It proceeds towards the coast of Egypt, and it is believed that its destination is Alexandria, from which it is to escort the reinforcements and warlike stores which Ibrahim expects from Egypt. Ibrahim has not made any important movement, and Hydra is the only important point in Greece where resistance has been prepared.

Turkey.—Constantinople letters, of July 15, state, that the Tartars arrived from the camp of Redschid Pacha, after a few days march, have brought the news that the Vizier had subdued all eastern Greece, and that his army was at the gates of Athens.

On the 15th July, two wealthy Jews were executed at Constantinople. One of them was a broker to the Janissaries; the other was one of the richest bankers in the empire. His property, to the amount of 40 millions of piastres, was confiscated.

The plague raged in several parts of Constantinople; the coffee-houses were, without exception, shut up, and the streets were almost deserted.

The Rev. Mr. Hogan.—It is generally known that this personage, who once made so great a stir in the Catholic congregations of Philadelphia, afterwards threw aside the gown in disgust, got married, and settled in Charleston. We learn that he lately came on the fashionable tour to the north, and has been cutting a few fantastic tricks in New-Jersey. Having entered into some dispute, the cause of which is not stated, and is of no consequence, he concluded by challenging his antagonist to a duel. The latter, instead of appearing at the time specified, with weapons, second, and surgeon, as usual on such occasions, brought a warrant, backed by a constable, to arrest the ci-divant preacher, for challenging him against the statute "in such case made and provided." The latter cocked his pistol, set the officer at defiance, and escaped to this city. Here he was thrown into bridewell, as a fugitive from justice. Efforts were made to liberate him, but without effect. At last, by some arrangement, he was released, and shipped on board of a Liverpool packet. After setting sail, he told the captain he had been forced to embark, and threatened to prosecute, if he was not permitted to return in the pilot-boat. After some words on the subject, he was transferred, by his own request, to the ship President, bound out for Charleston, and is now probably at that place. We perceive, by one of the morning papers, that a reward is offered for his apprehension and delivery to the authorities of New-Jersey.—*N. Y. Statesman.*

Isaac B. Desha.—This unfortunate individual, on the 31st August, was boarding in a tavern in Cynthiana, and was apparently in tolerable health. His windpipe, which was severed by the attempt to cut his throat, still remained asunder, and there was no connexion between it and his mouth. He breathes through a silver tube inserted in his throat, eats and drinks without difficulty, but can only articulate (in whisper) a few words at a time. His wife has again joined him, and remains with him.—*Louisville (K.) Gazette.*

Shocking Murder.—It becomes our painful duty to add to the black catalogue another instance of human depravity, or at least of human frailty, which has occurred in our own vicinity. On Sunday afternoon, in the town of Fayette, Mrs. *Elizabeth Sweet* killed her husband, Mr. *Lemuel Sweet*, while lying on the bed asleep. Mrs. Sweet is said to have experienced periods of insanity for some time past. She is represented to be in a delicate situation, advanced within a few weeks of her sickness. On the whole, the peculiar situation of the parties at the time, renders this one of those awful scenes, at which human nature recoils with horror.—*Waterloo Farmer.*

The court of oyer and terminer is now in session in New-York, trying the indictments for fraud, &c. connected with the late failure of certain insurance companies in that city. The first indictment is against Henry Eckford, Joseph S. Swift, and others, and has occupied the court since last Thursday week. The jury are not permitted to separate, except between the hours of 8 and 10 in the morning, when they are allowed to visit their families, each in the charge of an officer. At night they are locked up in the court room, and six officers are sworn to attend them. The following are the counsel employed: For the people, Maxwell, dist. att'y, and Peter A. Jay, Esq. For the defendants, (exclusive of *Jacob Barker* and *M. L. Davis*, who appeared in person,) Thomas Addis Emmett, J. O. Hoffman, Geo. Sullivan, C. D. Colden, W. M. Price, T. J. Oakley, J. Radcliff, J. Duer, B. F. Butler, A. Van Vechten, S. P. Staples, D. Selden, J. Hoyt, and others.

A Connecticut paper states that the relatives of Miss Hart, at Saybrook, distinctly deny the report that had been circulated of a contemplated marriage between that lady and Bolivar. The age of Bolivar is stated at 42.

Swindling in Ohio.—A letter to the editor of the Michigan Herald, dated Middletown, Butler co. Ohio, Aug. 30, says that two canal contractors, *John Hetburn* and *Warner Jarvis*, after receiving upwards of ten thousand dollars on their contracts, had eloped, leaving more than one hundred honest laborers, to whom this money was due, to buffet the billows of poverty and disappointment.—*Orleans Adv.*

Ardent Spirits.—The city council of Savannah has recently passed an ordinance, that all grocers who retail spirituous liquors less than a quart, shall pay annually $75 for a license, and those who sell by the quart and upwards, must pay annually $15.

UTICA TRACT SOCIETY.

Auxiliary to the American Tract Society.
Oct. 26, 1826.

Formation of Auxiliary Societies.

Elbridge, Onon. co. G. Wilcoxson, ag't, $10 00

Additional Remittances.

Plainfield Auxiliary,	Otsego co.	$2 26
Augusta	Do.	Oneida co.	5 62
NewHartford	Do.	do.	3 00

E. VERNON, *General Ag't.*
Society's Depository, No. 66, Genesee Street.

NOTICE.—The undersigned gratefully acknowledges the receipt of *Twenty Dollars* from the ladies of his congregation, to constitute him a member for life of the American Tract Society.

STEPHEN PORTER.

Elbridge, Sept. 1826.

ORDINATIONS, &c.

At Scott, Cortlandt co. N. Y. August 24th, Br. *Joshua Parker*, as pastor of the Baptist church in that place.

On the 13th ult. Rev. *Thomas Vernon* was ordained pastor of the Congregational Society in Rehoboth, N. Jersey.

At Cobleskill, Schoharie co. on the 15th inst. the following licentiates were ordained to the work of the gospel ministry:—*J. P. Geortner, J. Berger, F. H. Guinther, P. Wieting*, and *J. P. Ever.*

At Strong, Me. ordained over the Congregational church and society of that place, the Rev. *Jacob Hardy.*

On the 19th of July, the Rev. *Augustus B. Reed* was installed pastor of the 1st Congregational church and society in Ware, Ms.

On Tuesday, the 25th ult. the Rev. *Christian Z. Paulison*, of New-Jersey, was ordained and installed pastor of the Reformed Dutch Church of Marbletown, N. Y.

DEATHS.

In this village, on the 29th ult. an infant child of *Joseph Woodworth*, aged two months. Widow *Mary Delvin*, very suddenly, aged 45. On the 1st inst. Mrs. *Mary Loomis*, consort of Mr. Asa Loomis, aged 50. On the 2d inst. *Sephrina*, daughter of Mr. Thomas Whittemore, aged 2 years. On the 4th inst. Mr. *John Sumner*, aged 45. *Samuel B.* son of Mr. Henry B. Osborn, 15 months. An infant child of Mr. John G. Stilwell, 5 months. *Margaret*, daughter of Mr. Jacob Snyder, 15 months.

At Lyons, on the 6th inst. Mr. *Thomas Battle*, of this village, aged 45. His death was caused by a fall he received in passing from a canal boat.

In Paris, on the 8th ult. Mr. *Daniel Griggs*, in the 30th year of his age.

In Russia, lately, a man by the name of *Golgow*, aged 123 years. He had survived the accession of ten Russian sovereigns.

In Maryland, Hon. *Robert Wright*, aged about 70, formerly Senator and Representative in Congress, and Governor of Maryland.

In Albany, on the 6th inst. after eight days illness, *Henry Adams*, captain of the canal boat Seneca Chief. He resided at Ithaca, where he has a family.

NOTICE.

WILLIAM JONES, of Frankfort, Herkimer county, left home on the 8th of August last, to go to Manlius, as he informed his family; but nothing has since been heard of him. He is about 34 years of age, upwards of six feet high, and has light eyes and sandy hair. The letter W. is marked with India ink upon one of his arms. He has left a wife and four children in Frankfort. Any person who knows where he at present resides, is requested to give information, by letter or otherwise, to the publishers of the Recorder. *Oct. 6, 1826.*

NEW GOODS.

Z. H. Cooper & Co.

HAVE just received from the Auction Sales in New York, at the new Yellow Brick Store, *No. 68, Genesee Street,*

A VERY EXTENSIVE ASSORTMENT OF

Broadcloths, Cassimeres, Printed & Fancy Goods,

of the latest fashions, which they are selling at reduced prices.

The following Goods are among their assortment:—

Rich figur'd and plain Levantines,
Gros de Naples, plain and figur'd,
Satin Levantines,
Fancy Handkerchiefs, a great variety,
Black and scarlet Merino Shawls,
Do. do. Cashmere Do.
A splendid ass't English & French Laces,
Linen & bobinett Edgings & Insertings.

Utica, Sept. 26, 1826. 38w3

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.

Utica, August 15, 1826. 11tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Spirit & Manners of the Age.

THE LAST UNSENTENCED SINNER.

———'Twas a dread vision!
Methought I stood before the judgment seat,
Naked and pale, the last unsentenc'd sinner.
On either side, a dread array of angels,
Pure as their great Creator, parted wide
The righteous and the wicked. In the midst,
Glorious in his wrath, appear'd the Judge!

* * * * * * *

The book lay open; how my spirit shook,
As list'ning myriads, piled on myriads round,
Expectant stood. On the left, dark demons,
Longing to grasp their prey, and mock & curse
Another being, ever doom'd to share
Their own unutterable agonies!
There a bright band, waiting to strike their harps
To hail another saint to endless life.

* * * * * * *

I heard the irrevocable sentence!
'Twas just! Instant the never dying worm
Of keen remorse struck deep his gnawing pangs
Within my tortur'd bosom; then the flame
Of unextinguishable suffering
Intensely burnt around—upon—within;
And, at that moment, the bright seraph band,
Shrouded from my sight, was gone for ever!
Oh! as it pass'd away, and the dark veil
Of everlasting blackness drew around,
I heard the enchanting, blissful harmony
Of those, who soar'd to happier regions!
Music! sweeter than the exquisite tones
Produc'd on earth; but each enthrilling note
Vibrated on my ear, with thrilling pangs
Damn'd spirits only feel.

DIFFERENT DEPARTMENTS IN MUSIC.

NO. XIII.

GLEES.

Glees are of two kinds, serious and mirthful. The former might easily be rendered a most interesting and useful department of composition; the latter are both trivial and mischievous. Much genius, however, has been displayed in both these kinds of production. Both are extensively in use; and both, therefore, require some share of our attention.

1. Serious glees. Nothing is wanting to render serious glees every way useful and entertaining, but a better selection of words, and a better adaptation. When we look at the whole mass of these productions, we find, indeed, as much of sobriety, as seems desirable; but with all this, we generally meet with sentiments which are more proper for a heathenish, than a Christian land. The subjects are taken for the most part, from the celebrated poets; and we know very well, that it is vain to attempt to strip heathenism from the current literature. We are ready to admit, too, that there is no more impropriety in singing such heathenish extracts, than there is in reading them; provided only that they be so arranged, as merely to subserve the same literary purposes in the one exercise, as in the other. But when we are made actually to *sigh*, and to *languish*, to *moan*, and to *lament*, like heathen, we are made to go quite too far.

Happily there are some exceptions against this description; and were there many more of them, this species of composition might be advantageously used in our general schools of cultivation. Possessing all the plainness that is requisite, they are so arranged as to be conveniently sung without the aid of an orchestra; they are more easily executed than the elaborate choruses of the oratorio; they are more characteristic and expressive than generally falls to the lot of anthems; and of course are less liable to abuse, from the thoughtless execution of the giddy minded and the mere lovers of song. Perhaps, even as circumstances now are, a selection might be made for this purpose, which would be attended with less evils than are now witnessed in some of the graceless performances of church music. The compositions of Callcott, and Clark, and Atwood, and many others, have furnished us with *some few faultless* specimens; and a very small number of these, together with others of a different character, have found their way into this country. "Desolate are thy dwellings," is a fine glee, by Callcott. Webb's "When winds breathe soft,"* has many beautiful passages. The whole piece reminds us strongly of a storm at sea, and is on the whole a fine specimen of descriptive imitation. But it is too difficult for ordinary schools. "Hark the Vesper," is more chaste and simple in its character, and yet it requires much more exactness and delicacy in its execution, than the notes would *seem* to indicate.† "Come Ossian, come away," by Clark, with some trifling exceptions on the score of heathenism, is also very fine, and well adapted to schools; though we know not whether it has been republished in this country. The plan of it is at once beautiful, simple, and effective. A plain chorus, representing the departed spirits of the warriors, give out the invitation to Ossian to come away, and fly to his fathers on clouds, assigning as a reason, that his father "Fingal has *received his fame*." Ossian begins to listen to the sentiment of the aerial messengers, and at length breaks forth at a distance, in short passages of response, "I hear the voice of Fingal; and come I will, thou king of men." The invitation and response continue, till Ossian's imagination gets sufficiently wrought up to induce him, as it were, to "begin to vanish on Cona," and to say that his "steps are not seen in Selma."

"Celestial Hope," by the same author, may be cited as another fine specimen. The words are unexceptionable, or nearly so; and the music, though less expressive than that which we have just described, is, on the whole, agreeable, and easy of execution.

All such pieces require a highly characteristic execution, or they will degenerate into insipidity; and to judge of their moral fitness or unfitness for the purpose in hand, it is only necessary to inquire into the nature of that purpose, and to remark whether the sentiment conveyed by the piece has a correspondent character. If the purpose, for instance, be mere amusement, the question is, whether utility ought not to be immediately connected with all our amusements. That question settled, the music must correspond with the decision. Or if the purpose be mere improvement in execution, a question then arises, whether lessons or tasks should not also be connected with something else, which is of moral utility; especially, whether they should not be free from all profaneness and impurity; and according to the decision of this question, so should be the character of the music.

* See Old Colony Collection or Orphean Lyre.
† See 6th edition Musica Sacra.

Communication.

For the Western Recorder.

THE RIGHT REVEREND BISHOP HOBART, AND THE HIGH CHURCH.

MR. HASTINGS—It is one of the distinguishing features of the religion of the present day, that the doctrines & duties of Christianity can be investigated by different denominations, professing the name of Christ, in the spirit of meekness and forbearance. This spirit, every lover of truth and evangelical piety is bound to cultivate, for the glory of our common Lord and Saviour, as well as the everlasting welfare of our fellow men. To depart from this salutary rule, must discover an intemperate zeal in the best of causes; or if engaged on the side of error, an indirect apprehension of the unsoundness of the principles embraced and supported. In short, Sir, an angry controversialist tells me that the man is not imbued with the spirit of Christ, or that he is afraid to let the full blaze of the torch of divine truth beam upon his religious opinions, "these chambers of imagery." In the one, and in the other case, I should be equally sorry to bear a suspicious aspect in the following observations; and shall endeavour to avoid wounding the feelings of any who may chance to differ from me, on points of acknowledged importance.

The difference between the high and the low toned Episcopacy, as it is sometimes styled, is a distinction unknown to many professing Christians in this state, and I believe, also, unknown to many pious people of Bishop Hobart's own connexion.

It is worthy of remark, however, that this distinction in the belief and practice of the high-church men, includes sentiments which are utterly at variance with the *thirty-nine articles*, and would go far towards sapping the very foundation of Christianity. Is it not high time that this whole matter, although canvassed heretofore, should be brought again dispassionately before the Christian public? If it be an idle fancy of mine—a causeless alarm for the integral truths of God's word, and for the interests of immortal souls, I shall be most happy to be corrected of my errors, and even reproved for my ignorance.

But it does appear strange to me, that Universalism and Unitarianism, with sundry other *isms*, considered by the orthodox in faith as detrimental to vital godliness, should be, of late years, themes of so much investigation and animadversion, and not a single word said about another class of opinions and practices, sheltered under the tower of the *thirty-nine articles*, that are as far from the spirit of these articles as they well can be, to claim any kindred, and as subversive of piety as any of the heresies of the day.

I confess, honestly, my eyes were first opened, if they are now opened, from the well known fact, that the proud ones of God's footstool, in times of revivals of religion, when their consciences are smitten by the divine law, upheld to their eyesights in the hand of the Holy Ghost, fly for refuge to a certain denomination, and a peculiar kind of preaching, which I might name, in order to heal their wounds. We are not displeased at this. Disavowing all manner of jealousy, save that of Elijah, we really care not where sinners are divinely healed, if they are only healed by the blood of Christ, and take his yoke upon them. When I looked, however, for this healing, and expected to see them coming out from the Spirit's baptism, the meek and lowly followers of Christ, I found to my great surprise, that they began to lisp their "*likings*" to a particular service, and to extol the wonder-working power of the Liturgy, as their teachers taught them, being as full of divine miracle as the bones of Martin of Tours; and after this, they came out against revivals, and ungentlemanly preaching, and fanatic Christians! This, I believe to be the extent of their conversion and salvation.

Now, Mr. Editor, what say you to all this? Can it be the doctrines of the gospel that are here preached, or the religion of Christ practised? If so, as far as I can discover, it neither humbles, nor converts, nor sanctifies. What then can it do, to save souls? "It is healing the daughter of my people slightly; crying peace, when there is no peace: Teaching for precepts the doctrines of men."

Without going farther into these preliminary hints, I should, for one of your readers, Mr. Editor, be pleased and instructed, if you would, in a series of brief essays, answer the following questions, in which it is thought the vital interests of christianity are concerned. 1st. What gospel is it, that can heal wounded consciences, without imparting to the healed the spirit of Christ?—2d. What are we to understand by a "progressive regeneration," having water baptism, administered by *holy hands*, as a necessary function or apparatus? Is not this like holding the keys of the kingdom of God?—3d. What is the difference between the leading features of the High Church, and those of Popery?—4th. Is not Arminianism of Popish extraction; or in other words, what is the difference between a person who performs, by the institutions of men, and the grace of God, more good deeds than are necessary to his salvation, and another man, who performs by the same natural and supernatural means, just quite enough? The former is a supererogated saint of the old calendar; and the latter the more modern, modest, and less wealthy saint of the new school.—5th. Bishop Hobart, in a sermon at the west, expounded and proved, that water baptism, by him and his order, was "*regeneration*," and being confirmed, was "*renovation*." Now, if such baptism be regeneration, how much regeneracy is there in that soul, that is not *renewed* by the spirit of God—which last does not take place until after the imposition of hands; that is, until the Bishop comes round again?—6th. what am I to understand by "*unauthorised prayers*, and *profane effusions*?" If I am quoting and petitioning in the words of pious David, what is it that renders profane in my lips, words that are sacred in those of Bishop Hobart? Have I not the same authority, which is the inspired Psalmist? Or had David the exclusive PRIVILEGE of writing *Rubric* and *Litany*; and have the High Church succeeded him? It is easier to raise questions, than to answer them. I hope, however, they will be answered, which, indeed, will greatly oblige

Your's, BARTIMEUS.

Miscellaneous.

From the Repository & Observer.

VISIT TO A SOUTHERN PLANTATION.

In one of my excursions down the country near the Savannah river, I was invited to spend a day or two with one of the wealthiest of the wealthy southern planters. The whole establishment had the appearance of aristocratical independence. Two fields of the most fertile soil, containing 800 acres each, loaded with corn and cotton, extended to the south and west of a splended mansion, well supplied with porticoes and approached by a winding lane through several gateways under lofty forest trees. At the distance of forty rods, were his *quarters*, twenty log huts in a straight line, the habitation of a hundred "*servants*." A little back from these, were as many similar huts, the stables for fifty horses. The servants attended at the gates, the gentleman welcomed us at the portico, and his lady at the door of the drawing-room. The hospitality of South Carolina is proverbial in New-England, and it is not overrated. A *visit*, in the language of the country, is a stay of two or three days, or a month if you choose. Neither the gentleman nor the lady of the house feel themselves under any *obligation* to entertain a visitor with conversation, or with invitations to partake of the hospitality of the house. Every thing is at your command. The wine is upon the sideboard, the povisions upon the table at the regular hour, the servants are at hand to supply you with whatever you wish, and there is your chamber for retirement. Every member of the family attend to their regular duties, as though you had not been there. These, however, are not so numerous, as not to allow you sufficient time for conversation. Thus relieved from all ceremony and all restraint, the host and guest are placed on equal terms; under equal obligations to entertain each other with conversation; under equal obligations to perform the common civilities of the dining table. This is the secret of southern hospitality and politeness, and certainly it is altogether the most genteel and agreeable mode of entertaining company.

This was the mode of our entertainment on the present occasion. The gentleman entertained us with politics, in which the reading class are better informed than perhaps in any other part of the United States. The lady gave us a pleasing history of her family and her friends, and the daughters delighted us with the piano and vocal music. At nine o'clock the bibles and hymn books were laid upon the table, and evening prayers attended. The people here sing as regularly as they read the bible at their devotions. In the morning, prayers were omitted, and the ceremony of asking a blessing at breakfast would also have been omitted, had not the lady recollected it after the plates were half supplied. But conversation went on very fluently, with a slight embarrassment on recalling this mistake. I perceived that when in the circle of subjects, religion was introduced, it was evidently not one of the *familiar* topics; for it was not entered upon with the spirit and fluency of other subjects.

On taking our leave in the afternoon, there were many expressions of good will on either side, and a warm invitation on the part of the family to repeat our visit.

A. FOSTER.

"CHARITY NEVER FAILETH."

Elliot, the apostle of the Indians, in his old age, was conscious of the decay both of bodily and mental powers; but was equally conscious of the strength of his love. The venerable old man, towards the close of life, when his age had rendered him unfit for almost all employments, and bereaved him, in a great measure, of those gifts and parts for which he had once been distinguished, being asked how he did, would sometimes answer—"Alas! I have lost every thing; my understanding leaves me; my memory fails me; my utterance fails me; but I thank my God, my charity holds out still. I find *that* rather grows than fails." Love to his poor Indians, as well as the other branches of charity, remained unimpaired to the last.

SECRET PRAYER.

The following extract from the diary in the life of Toplady, has been so often verified in my own experience, that I send it to you, in hopes others may be induced by it to give their first thoughts and affections to God, when they rise in the morning, and not hastily leave this most important of all duties, for any worldly cares:—

"Before I came out of my chamber to-day, I was too hasty and short in private prayer. My conscience told me so at the time; and yet such was my ingratitnde and my folly, that I, nevertheless, restrained prayer before God. In the course of the day, I had great reason to repent of my first sin, by being permitted to fall into another. It is just, O Lord, that thou shouldst withdraw thy presence from one who waited so carelessly on thee. May I never more, on any pretext whatever, rob thee, or deprive my own soul of thy worship; but make all things give place to communion with thee."—*N. H. Rep.*

SUUMISSION.

"I have had six children, said an eminent Christian, and I bless God for his *free grace*; they are all either with Christ, or in Christ. And when asked how he could bear the death of such excellent children, he replied—My desire was that they should have served God on earth: But if God will choose to have them serve him in heaven, I have nothing to object against it. His will be done."

CURIOUS MICROSCOPIC ANIMALS.

M. St. Vincent has devoted much attention to the most minute animalculæ which the microscope has yet succeeded in rendering visible, and a memoir containing his observations, has been published in Paris.

He begins his description with notices of the most minute and simple of the animalculæ, the Monade, or living point, one species of which is so small, that under a magnifying power of a thousand, it appears no larger than "the hole made by the finest needle in a sheet of delicate paper." The *shapeless* insects offer the most surprising phenomena under the microscope, and realize the fable of Proteus, by their wonderful changes of form. Others exhibit feeling, thought and instinct of a peculiar character; they move about, in a single drop of water, as if swimming in an ocean, and wage war among themselves with the greatest activity. They have also the faculty of separating their bodies in several pieces, each of which becomes a distinct animal. In ascending the scale of being, some of the subjects wear short hairs like eye lashes, which they can move with rapidity. Others show signs of various organs, at first merely sketched, and afterwards fully developed, approaching the perfection of animals.

SCYLLA AND CHARYBDIS.

An American naval officer in the Mediterranean, writing to a friend says:—"In entering the harbor of Messina, we passed through the ancient and much celebrated Charybdis; but I believe all who had never seen it before felt much disappointed, as it did not whirl or flow with as much force as the tide round the wharves of Philadelphia. The celebrated Scylla is also in sight, but is, I believe, as tame as its celebrated neighbur on this side of the strait."

The Philadelphia Gazette remarks:—As it thus appears that the whirlpool is fairly worn out, we hope our Fourth of July orators will suffer the metaphor to perish; or, to use a phrase more acceptable to them, "will send it to the tomb of the Capulets," if that famous depository of all mortality be not filled already to overflowing.

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 26oct.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothespresses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing, or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.